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political policy of the great prophets was that which was directly opposed to the *national* welfare. It was destruction of the old Israel. Prophetic "politics" really ruined the nation. From the secular point of view their ideals were completely unrealizable, their principles irrational, their methods of carrying out their ideals and principles perfect moonshine; or, rather, their whole policy involved the overthrow of existing institutions, institutions which seemed to have had the sanction of the highest wisdom and to have been founded and favored by Jehovah. The fact that they succeeded is the fact of Jerusalem's destruction. The significance of their position was not always clear to themselves, but at times the greatest of them recognized it, as, for example, Isaiah, when at the end of his life he recounted the fact of his "call" and explained its significance (chapt. 6); or Jeremiah, when he interpreted his work as two-fold, "tearing down" as well as "building up."

2) The impression cannot be avoided that we have but one side of the prophetic element or life, represented in the Bible, namely, that element which *succeeded*. The defeated "party" is not given a chance to present its side of the case. No doubt there were many in Israel who thought that they loved God who were not in sympathy with "prophetic politics." They were just as sincerely loyal to God as were the prophets. From their point of view Jehovah seemed to lead the nation in a direction opposite to that in which the prophets would lead it. That intensely interesting twenty-eighth chapter of Jeremiah may be taken as an example, where Hananiah and Jeremiah come to open conflict. What ground can there be for holding that the former was corrupt and godless and only the latter sincere? None. It is simply that the one was mistaken, profoundly and yet sincerely mistaken, while Jeremiah had the truth, knew the mind and purpose of God. This view of the situation is the only one that satisfies it. It also brings the whole scene nearer to us and teaches us vividly and strongly the necessity of thorough conviction, humble dependence upon God, and also the duty of avoiding harsh judgment, the need of sympathy with those who may be in the wrong, when we feel compelled to denounce their views.

3) Books which are helpful for the study of the subject of "Politics in Israel" are very few. A good book could be written on the "History of Political Parties in the Hebrew State." Robertson Smith's "Prophets of Israel" gives some useful hints. Driver's Isaiah and Cheyne's Jeremiah are good. A book on "Jewish History and Politics in the Times of Sargon and Sennacherib" by Sir Edward Strachey, is a fair model for wider investigation. In the various modern histories of Israel, especially Ewald's, will be found much helpful material.

G. S.

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**Philo the Jew and the Bible.** The Bible and biblical life are in many respects things apart from the ordinary life and thought of men. Yet in many other respects they stand and stood in intimate relation to the movements of humanity. The student is constantly seeking these points of contact in the historical sphere as the preacher strives to present them in the practical sphere. The latter endeavor may be said to rest on the former. The historical tangency of the Bible, or rather its historical inweaving with the life of the times in which its books were written, the broader historical relations of the movement of life it narrates, these are the foundations of a vivid realization and vigorous application of its present-day teachings. It is from this point of

view that the importance of the life of Philo of Alexandria to the Biblical student becomes clear and weighty. His life was contemporaneous with that of Christ and the Apostolic Church. He lived not many miles away from those "holy fields," and had traversed them probably more than once. He was a Jew—the wisest Jew of his time. More than that, his life was given to the study and the explanation of the Old Testament Scriptures. He wrote voluminously, and his works in great part have come down to us. They afford us a clear view of the state of the Judæo-Roman world when the Christian Church began its career. Philo was in touch with his times. He was a man of affairs as well as a philosopher and theologian. A book might be written on the hints concerning the heathen world of his day given in his writings. Books have been written on his ideas of the Old Testament. His attitude of reverence for this Sacred Book weakened his originality as a philosopher, but it has made him all the more useful as a witness to the idea and estimate of these Scriptures held at that time. Even the fact that he has made so many quotations from the Old Testament has been helpful to scholarship. Studies of the form and contents of these quotations made by Dr. Hatch and others have yielded useful results for Septuagint text criticism and have had indirect but important bearing on some questions of higher criticism of the New Testament. As has been recently said "We have no other witness to the Septuagint text, as it stood at the beginning of the first century, at once so copious and so ancient," and it is very necessary to know whether there was more than one translation of the Old Testament into Greek in this age, which the apostles and evangelists may have used in making their quotations. Dr. Sanday's article in the *Expositor* for March, 1892, emphasizes the importance of this inquiry in its relation to the authorship of the Fourth Gospel. In these respects Philo is useful to all students of the Bible, and should have more attention from them. Especially is he useful in the negative elements of his life and philosophy, in that they afford a background to the life and work of Jesus Christ. Philo and his followers approach the nearest to Christ and His disciples. They have the Old Testament and comment copiously on it. They tell us clearly and strongly *how* we ought to live, but they cannot *make* us so live. Only Christ and His Word can accomplish both results. A study of the sources and reasons of this difference is the best Christian apologetic. G.

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**Teaching and Preaching.** These two Greek words, *didaskō*, *kērussō*, outline the scope of the Saviour's work. He was both teacher and preacher. He was pre-eminently a teacher. The name most frequently applied to him is, the teacher. What is the dividing line between the two? These words stand in marked contrast in Matt. 4:23; 9:35; 11:1. Cremer in his *Lexicon* states the difference in this way: *to preach* is to make the public announcement, to proclaim the way of salvation; *to teach* is to give continuous instruction in the contents and connections of the message. The opposite of preaching is, to hear. The opposite of teaching is, to learn. Preaching is the work of the public speaker, the orator, the one who moves men by public appeal. Jesus was a preacher. He could move men by persuasive methods. He was also a teacher. Trumbull has shown, in his Yale Lectures on the Sunday School, that the Jewish Synagogue provided the means for thorough and systematic instruction in the Scriptures. It had a regular teaching system. When Jesus